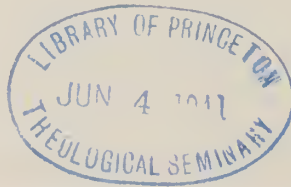




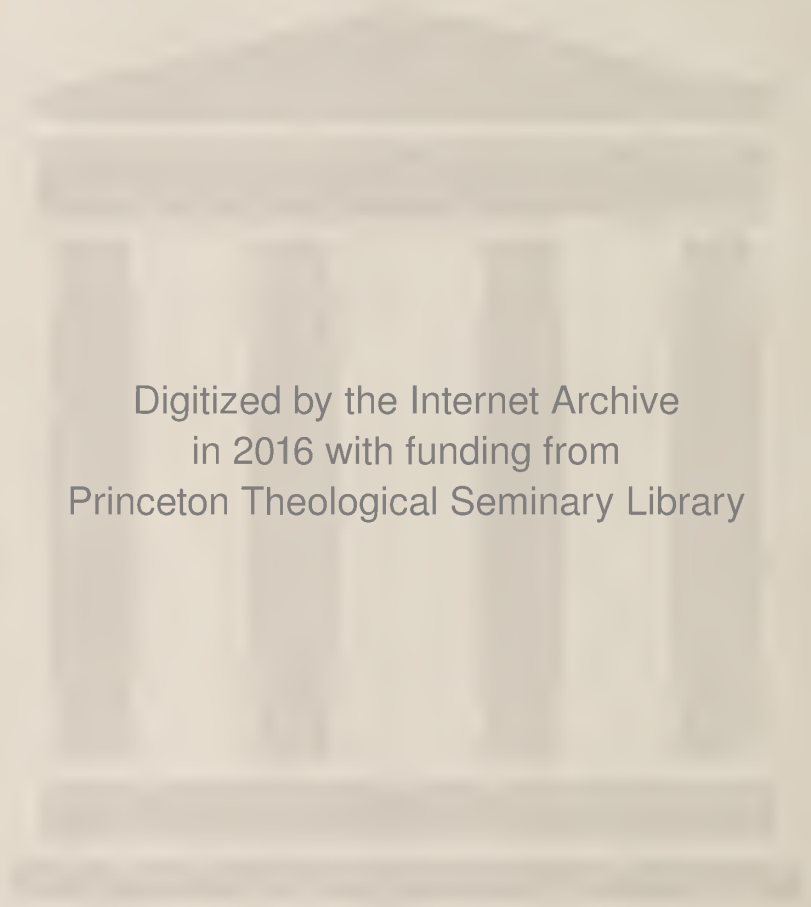
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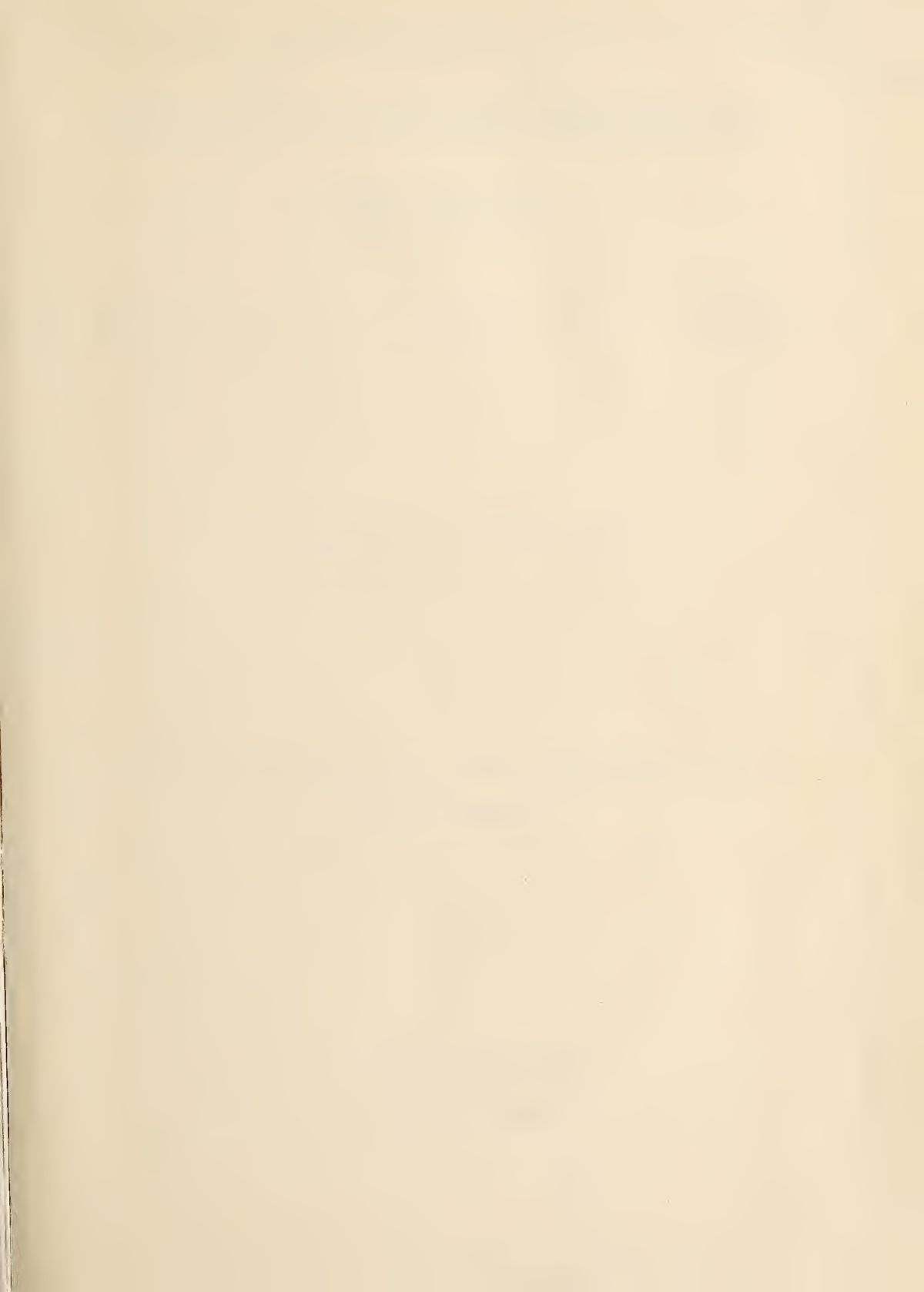
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# The Princeton Seminary Bulletin

VOLUME XXI - 30

MAY, 1927 - 1928

NUMBER 1

## Commencement Number

Address by the Rev. John M. Vander Meulen, D.D., LL. D.

"The Burning Heart"

Fellowships and Prizes

Alumni Notes







# The Princeton Seminary Bulletin

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Vol. XXIX

PRINCETON, N. J., JUNE, 1935

No. 1

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## The One Hundred and Twenty-third Commencement

The Commencement exercises were begun on Sunday, May the twelfth, in Miller Chapel, when the Baccalaureate Sermon was delivered by President J. Ross Stevenson, D.D., LL.D. After the sermon the communion of the Lord's Supper was observed by the graduating class and a large number of their guests and friends.

The Annual Meeting of the Board of Trustees was held on Monday at two o'clock. President Stevenson reported that the effort to make up the deficit in current funds for the operating expenses of the Seminary for the year 1934-35 had been entirely successful. Deep appreciation was expressed to the Alumni for their generous and sacrificial help. Dr. Robert E. Speer was elected as Vice-President of the Board to succeed Dr. Thomas W. Synnott who declined re-election. A special committee was appointed to draw up suitable resolutions commemorative of the long and faithful services rendered to the Seminary by Dr. Synnott as President and subsequently as Vice-President of the Board of Trustees and was directed to present such resolutions to Mr. Synnott on the occasion of the ninetieth anniversary of his birth September 8, 1935.

At five o'clock on Monday afternoon a reception was given at "Springdale" by Dr. and Mrs. Stevenson to the Alumni and to the graduating class and their friends.

The graduating exercises were held on Tuesday morning at half-past ten in Alexander Hall on the Princeton University campus. Inspiring music was rendered by the Westminster Choir. The address was delivered by the Rev. Professor Herbert H. Farmer, D.D., of the Hartford Seminary Foundation. The subject of the address was "Kings and Priests Unto God". After the granting of certificates and the conferring of degrees, the message to the graduating class was delivered by the President of the Seminary.

The Annual Alumni Luncheon was held in the Princeton University Gymnasium. Following the luncheon a symposium was held on the subject of "Princeton Seminary in Great Spheres of Service".

### Degrees, Fellowships and Prizes

The degree of Bachelor of Theology was conferred upon the following students who hold the degree of A.B., or its academic equivalent, from an approved institution, and who have completed the course of study prescribed therefor in this Seminary:

Paul Richard Abbott, Jr.  
 Lockhart Amerman  
 Cecil Herman Bailey  
 Bernard Henry Boyd  
 John Herbert Brink  
 Ronald Bower Brook  
 Rollin Lee Burns  
 Lindley Ewing Cook  
 Ernest Chester Crabb  
 Stephen Chapman Crowell  
 Alfred Malloy Dorsett  
 Donald Marshall Doss  
 Ronald Donald Driscoll  
 Barnett Sanford Eby  
 Lee Myer Fairchild  
 Horace Linford Fenton, Jr.  
 Allan MacLachlan Frew  
 Charles Theodore Fritsch  
 Philip Wolcott Furst  
 James Goodhart Glenn  
 Richard Moulton Hadden  
 Lewis Myers Harro  
 Paul Karl Heberlein  
 Joseph Brainerd Irwin  
 Kermit Hodge Jones  
 Robert Thomas Kelsey  
 Charles William Kepner  
 Abram Grier Kurtz  
 Stuart Law  
 William VanFleet Longbrake  
 Joseph MacCarroll  
 Wilbur John Matchett  
 William Pollock Maxwell  
 William Foster McClain  
 Frank Louis McCormick  
 Grant Nathaniel Miller  
 Lambry Mishkoff  
 F. Cooper Nace  
 Howard Benson Osborne  
 John William Pressly  
 Glenn Darrell Puder  
 David James Roberts  
 James Struthers Roe  
 Ray J. Salchli  
 Frederick Adolph Schimmer  
 Osborne Lamar Schumpert  
 Glenn Cowden Shaffer  
 Raymond Paul Sharp  
 Charles Richard Oliver Springer  
 William Robert Steinmeier  
 Koichi Takeda

Samuel Carson Wasson  
 Daniel Edgar Weeks  
 Russell Andrew Wingert

The diploma of the Seminary was granted to Charles Benjamin Almond who has completed the prescribed course of study but lacks the academic degree required of candidates for the degree of Bachelor of Theology.

The degree of Master of Theology was conferred upon the following students who hold the degree of A.B., or its academic equivalent, and the degree of ThB., or its theological equivalent, from approved institutions and who have completed the course of study prescribed therefor in this Seminary:

Moore Gray Bell  
 Clem Edward Bininger, Jr.  
 Hendrik Botha  
 Thomas Clarence Cannon  
 Kei Won Chung  
 Marc Andrew de Visme  
 Ernest Krikor Emurian  
 Leonard Samuel Hogenboom  
 Hendrik Ludolph N. Joubert  
 John Willard Koning  
 Stuart Law  
 Charles Irving Lewis  
 Marthinus Smuts Louw  
 Jacobus Andreas J. McDonald  
 Gerald Ramaker  
 Koichi Takeda

Fellowships and Prizes were awarded as follows:

The Fellowship in Old Testament to Charles Theodore Fritsch.

The Fellowship in New Testament to Lockhart Amerman.

The First Scribner Prize in New Testament Literature to Lee Myer Fairchild.

The Hugh Davies Prize in Homiletics to Samuel Carson Wasson.

The Benjamin Stanton Prize in Old Testament Literature to Frederick Gordon Lathrope.

The First Robert L. Maitland Prize in New Testament Exegesis to George Borthwick.

The Second Robert L. Maitland Prize to Ross Banes Anderson, Jr.

The Archibald Alexander Hodge Prize in Systematic Theology to Cornelius Marinus DeBoe.

## Commencement Address

## KINGS AND PRIESTS UNTO GOD

THE REV. HERBERT H. FARMER, D.D.

The title which has been set down in the program for this address is taken from the King James version of some words at the beginning of the book of Revelation: "Unto him that loved us and washed us from our sins in his own blood, and hath made us kings and priests unto God and his father; to him be glory and dominion for ever and ever." The translation, however, is not strictly accurate, and something is lost by the inaccuracy. It should read, not "he hath made us kings and priests unto God," but "he hath made us a kingdom, priests unto God," the close juxtaposition of the two words, kingdom, priests, without any connecting link, indicating a certain movement or shift, though by no means a disconnectedness, in the writer's thought. It is necessary to understand that shift before we can gather from these words something of what they may have to say of truth and challenge to us.

"He hath made us to be a *kingdom*,"—there speaks the faith which in one form or another runs throughout the New Testament,—that through Christ, (through His love, through His loosing us from sin), we have found our place in a divine purpose which, because it is divine, because it is of God, transcends this world altogether. The word kingdom in the New Testament nearly always has this eschatological reference. It points forward to a rule of God, a victory of God which cannot be achieved by our human anxious striving, cannot be measured as to its progress by our human blind measuring, cannot be pictured, save in the most inadequate symbols, by our human finite imaginings; it is wholly, utterly, finally of *God*, and to Him we commit its consummation and victory in faith and peace, knowing that whatever it may be, it will be the victory and the consummation of a love such as we have seen in Jesus Christ. He hath made us to be a kingdom unto God.

On the other hand, "He hath made us to be *priests*,"—there speaks the awareness, equally dominant throughout the New

Testament, keeping the faith in the eternal transcendent kingdom in counterpoise, saving it from lapsing into a with-drawing and self-centered otherworldliness, of a present task in *this* world, of fellowship with God and service to man in that task, of being the solemnly commissioned agents and instruments of the Eternal Love, which while it transcends this world, none the less is operative within it, giving it whatever meaning it possesses,—PRIESTS. There would be, could be, no place for priests in the realised Kingdom of the eternal God. "Priest" is a bridge word, as priesthood is a mediatorial function, between the eternal and time, between the kingdom and history, between God and man. It means God dealing with men and women, challenging them, saving them, here and now, through the medium of history, supremely through the historic person of Jesus Christ, derivatively through those who have been brought through Jesus Christ out of darkness into the marvellous light of the eternal love of God.

He hath made us to be a kingdom; yes, but understand also he hath made us to be priests; the close, the sudden juxtaposition of the two ideas bids us, as the whole of the New Testament bids us, never to let them fall apart, never to think of the first without immediately thinking of the second, never to think of the second without thinking immediately of the first.

Let us try to grasp, along one or two lines, the necessity of this indissoluble inter-relation of the two thoughts in the Christian outlook. But in order to do so, we must first set the whole matter where the writer of the Book of Revelation, where all New Testament writers set it, namely, in the context of the specifically Christian conviction concerning the nature and purpose of God. We must set it in the context of the thought that God is Holy Love, and not any other thing, a Holy Love whose character has been revealed to us in Jesus Christ and supremely in His cross. "Unto Him that loved and loosed us from our sins, and so made us a Kingdom, priests unto God." The all-inclusive fact is the Love of God, and within it is the polarity of time and eternity, the eternal Kingdom and the



present priestly task. All three mutually involve one another as the curve of an ellipse and the two focal points about which it is described mutually involve one another.

Thus, first, consider how the sweeping, all embracing curve of the divine purpose as love saves the faith in an eternal consummation of the Kingdom, transcending this world altogether, from a false, corrupting, selfish otherworldliness, and brings at once into view the solemn present inescapable task of priesthood. To apprehend God as holy love, not theoretically, but livingly, through his meeting of you in the love of Christ, is to apprehend at once the limitless demands of his love upon you here and now. Even as God loved us, so must we love one another. That is the inescapable logic of the personal order when God meets you in it. But it is impossible to love a man except by loving him *now*, here in this present historic world and situation. A love which proposes to operate a few years hence, or "hereafter in a better world than this," is plainly not love at all. To love a person is to be united to him immediately and instantly in an inescapable bond of acknowledged responsibility. Nor, equally plainly, can love find any way to express itself livingly save in relation to the needs of the other man's immediate, historical situation, in the giving of the cup of cold water if he is thirsty, the clothing of him if he is naked, the visiting of him if he is in prison. It follows, therefore, that in proportion as the eternal purpose of God is genuinely apprehended as love, this present world must always have the most solemn significance as the scene where the obligations of the Kingdom of God in a personal order are already laid upon us and we must surrender ourselves utterly to God in their discharge. Thus any tendency to a false otherworldliness which evacuates this present scene of any intrinsic significance is entirely shut out. I think that the evidence of history is clear that wheresoever and whensoever a false otherworldliness has entered into and corrupted the Christian witness it has been where the awareness of God as challenging, searching, demanding love, a love which itself reached down into history supremely in the coming of Christ, has grown dim. False other-

worldliness is usually a more or less thinly disguised egotism operating consciously or unconsciously with conceptions of God as primarily justice or moral governor, or as avenging righteousness, but not as love, still less as incarnate Love.

Here you discern the only right Christian motive for social reform and therefore the right source of the Christian minister's interest in questions of social reform. It is not that we, as priests unto God, desire that there should be more material comfort and security as such for everybody; we are not in the least interested in that, as such; it is that we demand, in the name of God, as though God did entreat men by us, that there should be right personal relationship between men and women. It is the sinful lovelessness of our present social order, its blasphemous flouting of an eternal will which we know as love, that calls forth our condemnation and active seeking in the name of Christ of better things. The weakness of the social gospel in this country has been, I believe, that it has been too often divorced from its evangelical roots, from any profound, searching, challenging forgiven sense of the love of God which has loved *you* to the uttermost, and whose recoil from, yet clinging to, man in his lovelessness you are beginning in some measure to share. No one who has seen the love of God in Jesus Christ can be any other than radical in his criticism of the present social order. Only he is a radical with a difference, and the difference is that the love of God in Jesus Christ has pierced his soul.

But now, second, consider another way in which all these things are undissolubly implicated. If as we have just said, the thought of God as love saves faith in an eternal kingdom, lying beyond time, from a false otherworldliness, and lays upon us the inescapable obligation of being priests of that love here and now, then also, and none the less, faith in an eternal kingdom of love lying beyond time still remains absolutely necessary. For without it we are not able to carry the burden of this priestly obligation in the midst of this so unintelligible world.

(1) In the first place, I do not see how anybody can go on preaching the love of

God, much less living it with conviction, in a world such as this except he continually remind himself that it is the love of God about which he is talking, a love therefore which in its ultimate working out must as much transcend this world as God Himself transcends it. I suppose it is too much to say that nobody has the right to preach the love of God except he has faced all the facts which seem to give it the lie. But at any rate it is not too much to say that it is possible to be dreadfully glib in talking about the love of God and the obligation to love one another. Let us remember that if we, as Christians, have any title to our message, it springs out of the agony of the Cross, out of a wrestling of the spirit with the evil of the world of such a kind that it brought a sweat like unto blood; yet it was a wrestling which issued in peace and dedication and power. How? Mark this—through the profound realization that, whatever other puzzling things may happen within history, there is a victory of God's kingdom lying beyond the narrow bounds of history altogether. "Hereafter ye shall see the son of man, the crucified, sitting at the right hand of power, and coming on the clouds of heaven." And believe me, the powerful preachers of the love of God, the great lovers of the love of God, are those who are not glib about it, but who are at least beginning to drink of the cup that He drank of, who are wrestling through with Him, in face of all that seems to deny it, to a continually renewed vision of the eternal. What a tremendous thing it is after all to say that God's is a holy purpose of love, actively operative in a world like this, and on the basis of that affirmation to call upon one another to walk the way of love, taking all the risks, even if need unto death. What folly it looks on the surface? Sit down and read history, the sceptic may well bid us, nay the sceptic which lurks in our own hearts may well bid us the same thing, sit down and read history, the endless procession of the generations, millions and millions of individuals born, suffering and dying; earthquakes, famines, war, pestilences, bloody tyrannies, slaveries, massacres, revolutions, the long grindings on of social injustice, the confusion and heartbreak of life, and all of it

the more dumbfounding to the soul because full of gleams and suggestions of better and lovelier things, sit down and read history, and then tell us that God is love and ask us to risk the penalties of living as though it were true. What can we say in reply? We may, as philosophers and theologians, bring forward this consideration and that consideration, but in the end, we can only take our stand at the foot of the Cross, with Christ at that supreme crisis of his vocation, and see, however gropingly, what He saw. We can only say quietly, that we do not claim to understand, or to justify, the eternal purpose of God in terms of what we can see happening on this narrow transient stage of time. God's purpose of love is too vast in its scope, too profound in its meaning, too transcendent in its ultimate consummation to be measured by what we can see or what this world can hold. We can only stand, I repeat, at that supreme crisis of his vocation. What utter defeat that Cross was to all outward appearance, what triumph again of the coarse insolences of worldly might over the weakness of love, yet He knew that the victory was not with the crucifiers, but with the Crucified; He could not have said how, it was not necessary to say how; for the moment love was again apparently defeated, engulfed in the maelstrom of history. But with the piercing visions of His unclouded spirit He sees beyond history; He knows that in that beyond love is not defeated, but with it alone is the victory. So He says with quiet conviction: hereafter ye shall see the son of man, the crucified, sitting at the right hand of power and coming on the clouds of heaven. We must share that vision even if we express it in different terms.

Thus it comes about that the Christian believer, the Christian priest of the eternal Love of God will again and again of necessity bring to the observation of human affairs an attitude which to the unregenerate worldly mind will often seem sceptical and even sometimes aloof. The great ones of history, great that is according to the worldly intra-historical standards of men, your Caesars, Napoleons, Mussolinis, Hitlers, he will know, may count for nothing



and less than nothing in relation to the trans-historical purposes of the eternal love; if they count at all it is in despite of themselves or through their own defeat. On the other hand, the insignificant ones who are priests and agents of the love of God, be it in never so obscure a way, may, must, count for much. This thought has always run through the profoundest Christian insight from the beginning though unhappily it has not very consistently determined professedly Christian judgment and conduct. "The first shall be last, the last first." "He hath pulled down the mighty from their seats and exalted them that are of low degree." "And there was a strife amongst them which of them should be accounted great. And he said unto them, the kings of the Gentiles exercise Lordship over them; and they that exercise authority upon them are called 'your excellency, benefactors. But ye shall not be so; but he that is greatest among you, let him be as the younger, and he that is chief as he that doth serve.'" "Not many wise men after the flesh, not many mighty, not many noble are called: but God hath chosen the foolish things of the world to confound the wise and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world and things which are despised hath God chosen, yea and things which are not to bring to nought the things that are."

And thus also it comes about that God's priest of love may sometimes find himself in a situation when he must act in defiance of every consideration of possible or probably historical consequence, or worldly expediency, believing that his obedience to God is related to an eternal end, even though apparently it cannot be justified in terms of merely historical ends. He must be ready to be accounted a fool for his sake and the kingdom's. Thus it was I believe when Christ went to the Cross. The "here stand I, I can do no other, no matter what human estimates of historical consequence and expediency you may set before me" is likely at any moment to be forced to the lips of anyone who seeking to live as a priest unto God. I for one believe we have

reached that position today in regard to the ghastly lovelessness of war.

(2) The second reason why the vision of the eternal and transcendent kingdom of God is necessary to sustain us in our calling as priests of the divine love to all men and women in this present world goes even deeper. It is this: that without such a background of the world to come, without the thought of an eternal Love to which man is as much related as he is to time, nothing can save the individual from coming to a profound devaluation and degradation, from coming to be regarded as a mere transient item in ongoing processes of history, a passing bubble in the tumult and ferment of natural forces, psychological, biological, sociological, racial, which on this view alone constitute the meaning of the world. Begin even consciously to confine your attention within the horizons of this world, begin to lose the habit of lifting the eyes, day in and day out, to a purpose and kingdom of love which, whilst working through, yet transcends and outlasts the processes of the natural order, and you will begin to lose the sense of the significance of every individual life, and of its absolute demands upon you for your service and love. This inevitable tendency will be masked perhaps by a naturally kind disposition, by native instincts of sympathy and pity and friendliness, but it will be revealed when some really fierce test comes, when these natural instincts and feelings are not stirred, but rather their opposite. Never was there a more pathetic and stupid fallacy than that of the secularist humanists, (I use the word secularist in its strict meaning of a philosophy that limits itself to the *seculum*,—this age and this world) that you could on that basis go on maintaining the worth and the dignity of man. Logically it may be possible, psychologically it is not. And the evidence for that is in what is going on in the world today. The profound and shocking devaluation of the individual which is so marked a feature of the openly professed philosophy of Communism, Fascism, is but a bringing out into the open of that which has always been implicit in the naturalistic this-worldly monism which has been increasingly dom-

inating western culture, and which is in my judgment the irreconcilable enemy of Christianity when it understands itself and its message. Stalin, Mussolini, Hitler are perfectly logical. If I do not derive my being ultimately from an eternal purpose which stands above the process and transcends it, if I do not derive the significance of being ultimately from the supernatural, not contranatural, purpose of love resting upon me, then I derive them wholly and utterly from blood, race, soil, glands, heredity, and any other natural force you may like to mention. There is nothing else to derive it from, and blood and race are perfectly entitled to annul and annihilate me with no more concern than the earthquake, which is only another part of the natural process, crushes anyone who gets in the way.

I do most earnestly put this to you as something for more than a mere struggling with abstract ideas. It touches the most intimate issues of our personal life; it concerns the whole tenour and power of our preaching and teaching; it is relevant to the major issues of world politics today. Attempt to graft in any degree the Christian gospel of the love of God on to a monistic philosophy of process and it is already set towards defeat; attempt to live the Christian ethic of love without continually reminding yourself that, in the words of my old teacher, "the meaning of this world is not in itself or even in anything that man can accomplish in the midst of it, but in a kingdom beyond only to be wrought out in the last issue by the finger of God," and believe me you are already set towards defeat. To love men, men,—not merely the people you like,—you must see them all the time in the light of another; yet also if you are to have the light of the other world in a way that is never obscured, you must be learning to love them costingly in this. In the all-embracing curve of the love of God the two focal points, the kingdom beyond, the priestly calling now, are inseparable.

And there, I suppose, I might conclude, for in a general way I have said all that I want to say. Yet at the risk of trespassing too much on your attention, I want

to try to barb this message by two quite simple applications of it, applications to our immediate calling to be priests unto God in this world.

The first concerns our whole conception of our work as ministers and religious workers. It is altogether right and proper to bring to this work all the resources at our disposal, psychology, sociology, techniques of sermon-making and voice-production, music, art, and all the rest. To do so is but part of the endeavour to surrender our whole life and being to the service of God. Yet there is danger in so doing, the danger precisely of slipping back unconsciously into a this-worldly philosophy of process, into the idea that it is the ever more efficient manipulation of these intramundane forces which is going to crown our work with success. That way lies in the end nothing but leanness for our souls, and failure in our work. We must use these things, but our confidence must not be in them. Our confidence must be the quiet faith of the reconciled man that overshadowing all our life and work, so poor even at its best, (poor in itself, poor in comparison with the forces of evil ranged against it,) there is the forgiveness of God, a forgiveness which is manifested not least in the fact that in His manifold and transcendent wisdom He is able and ready to take up even our imperfections and sins into His eternal saving purpose with men. That is why I have always liked the thought of preaching as a sacrament, the sacrament of the word. A man must put his best into his preaching, of course, but when all is said and done, what is it, even at its best, but the corrupt fruit of a corrupt tree. How can he preach it, how dare he preach it, except he stop thinking for a moment about techniques, and just go down on his knees and offer it to the forgiving wisdom of God, that He may be pleased to use it, to make it an expression, not of man's feebleness, but of His power? That is why all great Christian preaching is centered in the message of the forgiveness of God. For without that forgiveness what is it but a lecture after all, part of the endless talking, talking, talking, the giving of good advice, with which the world has

been drenched since the world began, and brought forth little or nothing. If there is any power in our work it will be in proportion to our sense of weakness and sin which God has forgiven.

The second concerns prayer, intercessory prayer. It is your function as a priest to intercede with God for the lives of men and women you seek to serve. Perhaps some of you are wondering whether in saying that I am merely becoming pietistic. Yet believe me so far from that being so, I would wish to suggest that I may be proposing a final and acid test of whether yours deep down is a fully Christian faith, a New Testament faith, a faith not in just some sort of God, but specifically in what Paul calls the God and Father of our Lord Jesus Christ. Surely it is of the utmost significance that at the very heart of the passion of Jesus Christ there is a succession of intercessory prayers. Intercessory prayer was part of the total unitary movement of his sacrificial love, of his fulfilment of the priestly office. There is his prayer for Peter, his prayer for those who were crucifying him, the so-called high priestly prayer reported in John 17. Those whom he would seek to save he had to pray for.

Now intercessory prayer is a very deep and mysterious thing. I can offer no complete rationale of it. I can give no explanation of it in terms of intramundane processes; if I could it would be impossible any longer to engage in it. But whatever it means, it means this, that you see, so far as you engage livingly in it, that back of all the interplaying forces of this world there is something which transcends them, a dimension of personal relations springing from and resting on the eternal saving love of God, and requiring so urgently your cooperation with it, that you cannot for one moment rest content with your own little loving and serving; you must lift men and women, with your whole being, in all their weakness and need to an eternal, allwise and alone finally victorious love. That is intercessory prayer; and to feel the urge to it, and to pursue the costing duty of it, will set the tone, as it will measure the power of your whole ministry. To preach to people for whom you do not pray is to

preach without the rudiments of the love of Christ in your heart. It will be what Paul said it would be,—a sounding brass and a tinkling cymbal.

Unto him that loved us and washed us from our sins in his own blood, and hath made us a Kingdom, priests unto God, to him be glory and dominion for ever and ever.

### The Alumni Association

The annual meeting of the Alumni Association was held at Commencement time in connection with the Alumni luncheon in the University gymnasium, which the University put at the disposal of the Seminary for this occasion. This was the first gathering of the Alumni at the annual luncheon, since the Board of Trustees had asked the Alumni to defray part of the expenses of the luncheon. There was some question in the minds of a few of the Alumni as to whether this would have any depressing effect on the good humor and fellowship so abundant on these occasions. There was no doubt that all the Alumni present sensed the situation, and endeavored to do all they could to cooperate with the Board, gladly paying the fifty cents.

There were three hundred ninety-seven members of the Alumni in attendance, and even those who were present whose minds run back for a considerable period, could not remember any meeting of the Princeton Theological Seminary Alumni Association, when there were a greater number present.

Dr. Delavan L. Pierson, the President, presided, and called upon Dr. William T. L. Kieffer, of the class of 1875, one of the honored members of the Alumni Association, for the bless-



ing of God. In conducting the usual order of business, the report of the nominating committee was read and accepted, and the following officers were duly elected:

*For President*

The Rev. William L. McCormick, D.D.—Class of 1905.

*For Vice-President*

The Rev. John Alexander Mackay, Ph.D.—Class of 1915.

*For Secretary*

The Rev. George H. Talbott, D.D.—Class of 1923.

*For Treasurer*

The Rev. Charles R. Erdman, D.D.—Class of 1891.

For members of the executive council, to serve for a period of three years—

The Rev. D. Wilson Hollinger, D.D.—Class of 1901.

The Rev. Raymond C. Walker, D.D.—Class of 1910.

The Alumni have come to look forward to the report of the treasurer as one of the high points, and they were not disappointed on this occasion, for it was very evident that Dr. Erdman had prepared his treasurer's report with great thoroughness of detail, and had undoubtedly consulted with many of the foremost authorities on finance, as to what should be the proper way to invest the balance of two dollars and four cents which is in the treasury.

The addresses of the day were in the nature of a symposium, and the speakers spoke on the work of Princeton men in the field of the pastor, educational work, ecclesiastical administration, and the foreign field. It was a delight and an education to hear Dr. William L. McEwan of '85, President of the Board of Trustees, and the

honored and revered pastor emeritus of the Third Presbyterian Church at Pittsburgh, speak with his usual charm and power of Princeton Seminary's contribution to the work of the pastorate, and of the great influence that Princeton Seminary men had had on the opening up of the West.

Dr. James H. Dunham, Dean of Temple University, of the class of '95, spoke on the ideals and contribution of Princeton Seminary men in the field of education. Dr. Louis Mudge, also of the class of '95, and Stated Clerk of the General Assembly, spoke on the work of Princeton men in the realm of ecclesiastical administration.

Dr. John Van Ess, class of 1902, stationed at Basrah, Arabia, spoke on Princeton men in the foreign field. It is to be regretted these addresses are not in print, so that they could be sent in their entirety to all the Alumni. Dr. Hugh McCrone, President of the Alumni Executive Council, reported that the fall conference would be held on September 19-20, and that plans were under way to secure one of a number of nationally known speakers to lead this forum.

The Westminster Choir, under Dr. John Finley Williamson, again contributed four numbers. It seems that it is impossible for a choir to sing better than this choir sings, but every year as the Alumni come back to the luncheon, and again hear these singers, it seems that even with all of their proficiency of the previous year, they surpass themselves. The Westminster Choir's appearance at the Alumni luncheon, is regarded as one of the essential elements of a thoroughly rounded Alumni gathering.

### Princeton on the Mission Field\*

In the first five classes that went out from the Seminary, the first name found on the roll in the biographical catalogue in each case is the name of a home missionary. The first foreign missionary who went out from the Seminary went from the class of 1818, Henry Woodward, to work for fourteen years under the American Board as a missionary in Ceylon, and from that year, down to the present, there have been only three classes in all the long history of the Seminary which have not made their contribution to the foreign field.

We look back reverently over the long record of the years. Through these sacred walls there have passed between five and six thousand men, one-half again as many as have gone out from any other theological seminary in the land; and one out of every thirteen of these men has gone into the foreign field. We may not say how many have gone into the home mission field, for not one of all the long list who have wrought here in America but has woven his life into the character and destiny, into the very making of our nation. But more than four hundred and ten men, not counting foreign students or those who have spent their lives among the American Indian tribes, have gone to the distinctively foreign fields of the Church; more than half again as many as have gone from any other institution in the land.

In the first quarter of the century of its history Princeton sent forth fifty men; in the second quarter of the century it sent seventy-five; in the third quarter of the century it sent one hundred; and in the last quarter of the century it sent two hundred. Up to 1875 it sent one out of every eighteen of its students abroad; since 1875 it has sent one out of nine. Those who talk of Christianity as a spent force, of the decline of the missionary conviction, are men who speak in ignorance of the simple facts of this institution's life.

It is impossible here to do much in the way of singling out the great missionary classes in the Seminary's history. The class of 1902 heads the list with the largest percentage of its matriculated students

going out to the foreign field, thirteen out of fifty-nine,—one out of four and a half. The two classes that come next, having sent one out of every five, were the class of 1870 and the class of 1906. The two classes that come next, having sent one out of every six, were the classes of 1869 and 1907.

I can only suggest three or four of these great classes which stand out in the list of the Seminary's achieving men. There was the class of 1853, with Frank F. Ellinwood, pioneer in the field of comparative religion, a scholar who was also a statesman, a leader and a little child, and John Livingston Nevius, founder of churches, trainer of native leaders, the constructive critic of mission policy and beloved philanthropist, and Charles F. Preston, the man of the magic tongue in Southern China, and here at home to ensure for us a missionary construction of Christianity, Caspar Wistar Hodge.

There was the class of 1856, which sent out Henry Martyn Baird for eleven years of useful service as Secretary of the American and Foreign Christian Union; Samuel R. Gayley to lead a brief and notable life in northern China; Charles R. Mills, to lead a life notable and long, thirty-eight years, in the Province of Shantung, and two saints of God, if any such ever breathed, Daniel McGilvary and Jonathan Wilson, who lived for fifty-three years in Siam and among the Lao people. In the city of Bangkok there came recently to the German Club a German naturalist who had been studying trees. "Gentlemen," said he, "you think me to be a skeptic, a rationalist, but I have read the Bible enough to know about the person of Jesus Christ, and I want to tell you that the good old missionary with whom I lodged in Chieng Mai is more like Jesus Christ than any other man that I have seen on earth." He was speaking of Jonathan Wilson, who with his classmate and beloved brother, Daniel McGilvary, had founded a mission, created a literature and made a people. Sweet and pleasant were they in their lives and in their death they were not divided.

The class of 1867 rises before our minds.

\*This is an abbreviated reprint of the address by Dr. Robert E. Speer at the Centennial Celebration of the Seminary. His masterly production, in which every sentence and paragraph is "fitly joined together and compacted by that which every joint supplieth" can be condensed only with extraordinary difficulty. We have attempted to give the most important parts, supplemented by an account of what Princeton has done for missions since 1912, also written by Dr. Speer.

Out of its seventy matriculates it gave Baldwin to Turkey, Butler to China, Dennis to Syria, Douglas (afterwards Member of Parliament and Senator in Canada) and Heyl and Wherry to India, Thomson to Mexico and Chamberlain to Brazil. It gave Richard C. Morse also to be the leader of the Young Men's Christian Associations of North America, Dean Griffin to Johns Hopkins University, Bloomburgh to Lafayette College, Sparhawk Jones and Henry Stebbins to the home ministry and not less than eight men to home missionary service.

I think also of the class of 1870, which sent three-fifths of its membership into the home and foreign field, two-fifths to be home missionaries and one-fifth foreign. Nine of its men were scattered over Asia and South America, five of whom are now on the fields to which in the first place they went out; nine men who have spent over two and one-half centuries in foreign mission work, with an average of nearly thirty years. Let me repeat the honorable roll,—MacKay of Formosa, Chambers and Hubbard of Turkey, Howell of Brazil, Imbrie, Miller and Green of Japan, and Lucas and Seeley of India. And this class gave us also a great President for our Board of Foreign Missions, George Alexander.

And it is not only the classes that have sent out these great groups of strong and influential men to mould the nations at home and abroad of which I would speak. I recall also the classes which are signalized by the gift of only some one or two men,—1863, with Hunter Corbett, patriarch and apostle, as its only and sufficient foreign missionary contribution; the class of 1860, with Charles M. Hyde, a foundation layer in the Sandwich Islands; the class of 1845, with its contribution of John B. French to China and David Trumbull to Chile, who buried their lives at the foundation of new nations.

And what David Trumbull and John B. French did is only typical. Of the twenty-four foreign missions of the Presbyterian Church, nearly two-thirds had their foundations laid by men who went out from this Seminary. In Africa the founders were John B. Pinney, of the class of 1832, who began the work in Liberia, and Mackey, of

the class of 1849, and our honored friend, Dr. Nassau, whose presence we recognize here today, of the class of 1859, who were the pioneer builders of the mission work further south in what is now the German Kamerun.

In India, John C. Lowrie, of the class of 1883; Morrison, of the class of 1837, "the Lion of the Punjab"; Charles W. Forman, of the class of 1847, and Owen and Wilson and Janvier and Orbison and Loewenthal, the linguistic genius, were the founders. Truer men than these never were in these halls, nor wrought for God anywhere in the world.

I think of the long list of men who went out from Princeton to China from the very beginning, Mitchell, '30, Orr, '36, Lowrie, '41, French, '45, and Loomis and M. S. Culbertson, of the class of 1844. The latter laid down his commission in the United States Army, and his professorship in West Point Academy, that in answer to his mother's prayer and the call of God, he might come here to fit himself for missionary service.

We recall Stephen Mattoon, of the class of 1846, and Stephen Bush, of the class of 1848, who laid the foundations of missionary work in Siam, and who began the political relations with Siam with the western nations. In 1871, the Regent of Siam frankly told Mr. Seward, the United States Consul-General at Shanghai, "Siam has not been disciplined by English and French guns, as China has, but the country has been opened by missionaries."

The motion to open our Church's mission in Japan was made by James W. Alexander, in the Board Meeting on January 8th, 1859, and not less than ten graduates of the Seminary have labored in this mission.

We think of the seven men, who, in Mexico and Colombia and Chile, and the Argentine and Brazil, laid the foundations of our modern missionary activities, Parvin, '21, in Buenos Ayres; Trumbull, '45, in Chile; Fletcher, '50, and Simonton, '58, in Brazil; Pratt, '55, in Colombia; and Pitkin, '66, and Thomson, '67, in Mexico. And I might go on and on, but the roll is too long in glory and honor for us to do more than simply glance at its lustre today.



But here and there stands out the name of some unique character among them; Sheldon Jackson, for example, of the class of 1858, who, two generations ago, was agent of the American Systematic Benevolence Committee, and in three months canvassed the land from New York to Leavenworth. He offered himself to the Foreign Board for Syria, Siam or Bogota, but was sent to the Choctaws, to pass on from them to the Christian Commission in the Civil War, then to work in the western states, then to the great northwest, then to Alaska. On the frontiers of the nation's life, he wrought his creative and enduring work, far away, as Frances Willard wrote to him, "on the distant edge of things, where God's most friendless children turn towards you their eyes of pathos and of hope."

One after another, we remember men like him today, who, taught by their old Mother here that duty is a long loyalty, and that there are no short terms in the service of the Kingdom of God, have laid out ample lives in the age-long work of building the church on earth. I think of fourteen men who went out to the mission field, whose terms of missionary service aggregate seven hundred years. Some of these are living now: J. M. W. Farnham, of the class of 1859, the oldest foreign missionary graduate of the Seminary, still working after 53 years, in Shanghai; John Wherry, of the class of 1861, a pioneer of the North China Mission; Andrew Watson, of the same class, a father and guide of the remarkable mission of the United Presbyterian Church in Egypt. The list would include P. J. Gulick, of 1828, for 52 years a missionary in Hawaii and Japan, G. W. Wood, of 1837, for 48 years a missionary in India, and C. C. Baldwin, of 1847, for 47 years a missionary in China. I have not been curious to make the calculation, but I suppose we should find it to be literally true that the years of foreign missionary life given by the sons of this institution would be equivalent to the time of two men preaching the gospel from the hour of our Lord's birth down to this present day.

The Seminary has been wont to send out from these walls men who believe that the

work into which they went was not work that called for part of life for a little time, but who knew that God asked for all that He had given or might give.

How the dear memories glow, of the younger men to whom came no such privilege as the joy of the long, long work of which we have been thinking; Gerald Dale of Syria, who burned his short life out in fourteen years, "the model scholar, the model Christian, the model gentleman of Princeton Seminary," as Dr. Charles Hodge described him; Albert Whiting who laid down his life in China and at whose grave the Chinese knelt down to worship; and Edson Lowe, of the class of '85, whose memory is cherished worshipfully still in the capital of Chile, and one I will dare to mention, just one, who is living still, quietly, simply, doing his work far off in a distant field, John N. Forman of India, but for whom some of us would not be here today but would be doing our work in other places, and fulfilling our duty in other callings. It is worth while remembering what one life or two can do, when we note in the history of this Seminary that prior to the work which that little company of men in the modern student missionary crusade accomplished, only one out of eighteen of our students went to the foreign field, while since the year 1886, one out of every nine has gone.

There are more sacred memories even than these that throng upon us. I stopped in on my way here to stand again before the tablet in Stuart Hall that commemorates the half dozen sons of this Seminary who met with tragic death: Freeman, '38, and McMullin, '54, who laid down their lives on the parade grounds at Cawnpore; Walter Lowrie, '41, and John Rogers Peale, '05, the first and the last, in China; Janvier, '40, and Loewenthal, '54, who died in north-western India; McChesney, '69, whose name is not on the tablet, who died for Christ on the waters of southern China. After this, you remember, the tablet says, "Of these the world was not worthy."

And we turn from the service that the Seminary has given in the missionary activities of our own Church for just a moment to mark what she has done for other Chris-

tian bodies. I suppose not less than one-quarter of the students of the Seminary who have gone out to the foreign field, have gone in connection with other Christian organizations. Prior to the year 1837, Princeton gave thirty-nine men to the American Board; twelve of them to the Sandwich Island alone, among them Richard Armstrong, the father of Samuel Chapman Armstrong, surely one of the most notable characters of the last generation in our land; not less than twenty or thirty to our sister Church of the South; MacKay of Formosa to the Church of Canada; Wood to the Dutch Reformed Church of South Africa; Watson and McClenahan to the United Presbyterian Church; Scudder and Miller and Van Ess and others to the Dutch Reformed Church of the United States; Stevenson to the Irish Presbyterian Church, and other men to the New Hebrides and Manchuria. The Seminary has not been narrow-minded in her ministry to the Church of God throughout all the world.

I must speak before closing of what the Seminary has given to the work of missionary administration. Every President and Chairman of our Executive Committee from the foundation down to this day, has been either a graduate or a director or a teacher in this institution; Samuel Miller was the first President of the Board, and William Phillips the first Chairman of the Executive Committee and these have been followed by James Lenox, William Adams, William M. Paxton, John D. Wells and George Alexander. Of the ten secretaries of our Board of Foreign Missions, five have been students of this institution, and two of the other five sent their sons here. There has never been a day since our foreign missionary work began when a son of this institution has not been carrying responsibilities for our missionary policies. And what the Seminary has done for us in these regards, she has done also for other Churches as well. She has given two foreign mission secretaries to the American Board and five to the American and Foreign Christian Union, one to the Irish Presbyterian Church, one to the United Presbyterian Church, one to the Southern Presbyterian Church, and twenty-three assistant secre-

taries and agents. And last of all, the Seminary gave from its second class that one life to which Dr. McEwan referred at the beginning, one of the best gifts God ever made to our Church, the life of Elisha P. Swift. Swift was born in 1792 in Williamstown. He was a lad of fifteen at the time of the "Haystack Prayer-meeting". He came here to Princeton, and took his theological course, and was then ordained as a foreign missionary by the American Board, but was turned away from that ambition to serve the Board as an agent at home, and then to settle first in the church in Dover, Delaware, where Samuel Miller was born, and later in the Second Presbyterian Church in the city of Pittsburgh. From that pulpit, he blew the trumpet that rallied around him and the Synod of Pittsburgh the forces which were to bring into being the organized foreign missionary life of our Church.

And we owe to these men, and most of all to Swift, what is our most priceless possession today, the recognition of the missionary obligation as the inalienable duty of the entire Church, the conception of the whole Church as a missionary society, of which every member of the Church is a member by virtue of his relationship to the Church herself.

We owe to these men and to the old institution not only this clear perception of the church theory of missions, but also a large and courageous faith. Younger men are wont to think that the great visions are theirs, but our fathers were young men in their day, and what is more, they were men of God and seers in the Spirit, and they had their great visions too.

From the very beginning, they taught us also the glory of a great and unswerving fidelity. For twelve years, Stephen Mattoon and Stephen Bush labored in Siam, before they had their first convert. At the end of six years, the missionaries numbered sixteen in Ningpo, and they had six Chinese converts. The men who have gone out from these halls have always known the duty of staying by duty until the sun went down. They were taught that God was patient, and that His servants need not be anxious or afraid.

And I dare even to say also, that these men learned somewhere (maybe the old Mother did not know that she was giving it to them, but in the pure milk of the gospel which they drew from her breasts, it must have come to them) that what we hold which is peculiar is less important than what we hold in common with all Christian men. From the beginning the sons of the Seminary have striven faithfully for what a few minutes ago we were praying,—the unity of Christ's Church on earth. Men were taught here that there is no chasm between the different forms of missionary service, that the whole Church must some day and everywhere be made one might army, and they went out to Mexico and Brazil, to Japan and China and India, cherishing the dream which far across the hills of the day that is waiting, when the desire of the Saviour's heart shall be fulfilled, when, united to Him, the sin of our schisms shall be over and we shall all be gathered together in one, as He and His Father are one.

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In the twenty-three years since the Centennial in 1912 the Seminary has sent out 926 regular graduates and 1,122 special and graduate students, a total of 2,048. Of this number 362, or 17.6 per cent have gone as foreign missionaries or have returned to the foreign countries from which they came. Of these 192 have gone as regular missionaries, 97 have been nationals from foreign mission fields and 73 have been students from other countries who have have returned to their own lands. In the first quarter of the Seminary's history there were 50 foreign missionaries; in the second quarter, 75; in the third quarter, 100, and in the fourth quarter, 200, these numbers including the students from foreign mission fields. With the same inclusion the number who have gone in the twenty-three years since 1909 was 289, or 14 per cent of the total output of the Seminary.

Prior to the Centennial approximately one out of thirteen students had gone to the foreign field: since the Centennial approximately one out of eleven.

Of the 192 missionaries, 53 went to China,

32 to India, 22 to Chosen, 11 to Africa, 10 to Japan, 9 to Persia, 7 to Brazil, 6 to Mexico, 6 to the Philippine Islands, 5 each to Arabia, Chile, and Siam, 4 to the West Indies, 4 to Egypt, 3 to Syria, 2 to Formosa, and one each to Asia Minor, Iraq, Cyprus, South Ethiopia, Venezuela, and Peru.

Of the 97 nationals, 56 were from Japan, 19 from Chosen, 17 from China, 4 from India, and one from Turkey. Some of these never got back to the lands from which they came, but others of them returned to take the places of the largest and most fruitful leadership, such as Toyohika Kagawa of the class of 1915 in Japan; Djang Fang of the class of 1923 in China; Khoobyar of the class of 1925 in Persia; Sobrepena of the class of 1926 in the Philippines. Some of the most useful teachers at Pyengyang in Chosen and Tenghsien in China were among these nationals trained in the Seminary.

The other foreign students came from all quarters of the world: 23 from South Africa, of whom 7 were in the class of 1912; 16 from Ireland; 12 from Hungary; 6 from Germany, 6 from Czechoslovakia; 5 from New Zealand and 1 each from France, Norway, Roumania, Jamaica, and Australia, with a good representation from Scotland, some of whom remained in America while others returned for work at home. One student from Germany, Lange in the class of 1927, worked for a while for German seamen at Methil in Scotland.

Men from the Seminary went also into many forms of home missionary work both in the United States and Canada, among the logging camps in Canada and Michigan, Maine and Washington; among the Syrians in Brooklyn, where Bishara, born in Mount Lebanon, has been pastor of the Syrian Protestant Church since 1919; among the Portuguese in New York and various Japanese and Armenian communities in the United States; among the Italians and the Jews; Hellyer of the class of 1913 having returned now for such work in Warsaw; Frasca of the class of 1915 has worked ever since his graduation in American Italian communities. Bodry of the class of 1909 worked among Hungarian immigrants.



Others have gone to the American Indians, and Claudy of the class of 1912 is now General Superintendent of the Rockview Prison Farm, one of the experiments of the State of Pennsylvania in the care and reformation of prisoners.

The outstanding classes in their missionary contribution have been the class of 1910 with nine missionaries out of the 46 regular graduates, and two men, one from Brazil and one from Japan, among the special students, with two men besides who went as missionaries to the logging camps in Washington. The class of 1915 sent 6 missionaries from its regular graduates and 3 from its special students with other men to Africa and Ireland and with nationals from China and Turkey. The class of 1919 had nine missionaries out of the 43 regular graduates and 6 missionaries and 3 nationals out of its 35 special students. The class of 1922 with 8 missionaries out of its 36 regular graduates and 6 missionaries and 7 nationals out of its 36 special students. The class of 1923 with 10 missionaries out of its 50 regular graduates and 6 missionaries and 7 foreign students out of its 41 special students. The class of 1927 with 11 missionaries out of 48 regular graduates and 11 foreign or graduate missionary students out of its 49 special students. The class of 1931 with 32 regular and 70 special students sent 5 missionaries, 11 national workers, of whom 8 were Japanese; 8 European students and 6 graduate missionary students.

Since the building of the home for furloughed missionaries there has been a steady increase in the attendance of graduate students. The class of 1925 had 7 such students; 1926, 5; 1930, 6. The graduate students have come: 19 from China, 4 from Chosen, 3 from Siam, 5 from Japan, 3 from Africa, and one each from Brazil, Burma, Persia, Cyprus, Egypt, and the Philippine Islands.

From the classes that have gone out since 1909, four secretaries of mission boards were drawn: Francis Shunk Downs of the Presbyterian Board, of 1910; C. Darby Fulton of the Southern Presbyterian Committee, 1916; J. F. Riggs of the Presbyterian Board of National Missions, 1913;

and John A. Mackay of the Presbyterian Board of Foreign Missions, 1915. J. Harry Cotton of the class of 1925 was the Joseph Cook Lecturer in Asia in 1931-32. Ralph C. Hutchison, 1922, was for six years a missionary in Persia and is now President of Washington and Jefferson College; E. E. Calverley, 1909, was for twenty years a missionary of the Reformed Church of America in Arabia and is now Instructor in the Hartford Theological Seminary. James Cannon III of the class of 1925 is Professor of the History of Religion and Missions in Duke University.

The names of two missionaries from these last years have been added to the Seminary's martyr roll: Henry A. Bilkert of the class of 1917, who was killed by Arab tribesmen near Basrah, January 21, 1929, and Lloyd P. Henderson of the class of 1919 who was killed at Sinpin, Manchuria, on October 15, 1932. William Borden of the class of 1912 was of the stuff of which martyrs are made and would have marched to a martyr's end anywhere, but died of illness in Cairo, Egypt, on April 9, 1913, before he was able to undertake his anticipated work among the Moslems of China.

In the earlier years of the missionary work in Africa many Negro missionaries had been sent from America by the Presbyterian Board for work in Liberia, but the first to be appointed to the present mission in Cameroun was Irvin W. Underhill, Jr., of the class of 1928.

The Seminary has contributed, an addition to the wealth of life that it has poured into the missions of our own Church, both missionaries and missionary leadership for other churches. J. A. van der Merwe of the class of 1911 was travelling secretary for the Christian Endeavor Movement in South Africa in 1912-13; Frederick Smith of the class of 1913 was in educational work on the gold coast of West Africa in 1920-21 and the following year travelling secretary in Ireland for the Soudan United Mission; John Victor of the class of 1913 was secretary of the Young People's work in Hungary before becoming Professor of Philosophy and the Psychology of Religion in the Budapest Theological Seminary in 1925.

In addition to these the Seminary has

furnished missionaries in these twenty-three years for the Reformed Church in America, the Christian Reformed Church, the Lutheran Church, the United Presbyterian Church, the Methodist Church, the Baptist Church, the Reformed Presbyterian Church, the Associate Reformed, the United Evangelical, the Mennonite, the Free Methodist, the Canadian Presbyterian, the Irish Presbyterian, and the Church of England.

It can safely be claimed that from no fountain have richer and purer streams poured forth for the service of the Church of Christ throughout the world than under God's blessing have poured in the past and are pouring still from the Seminary of the Presbyterian Church in Princeton.<sup>1</sup>

ROBERT E. SPEER.

### Princeton Seminary at the Meeting of the 147th General Assembly

Two graduates of the Seminary were nominated for the Moderatorship; the Rev. Ezra Allen VanNuys, D.D., ('03), of San Francisco, California, and the Rev. Stewart M. Robinson, D.D., ('18), of Elizabeth, New Jersey. The nominating speeches on behalf of the five candidates were eloquent and forcible. Dr. Jesse Herrmann ('13), of Lexington, Kentucky, plead for the election of Dr. Charles W. Welch, of the Presbytery of Louisville, and Dr. Albert Joseph McCartney ('03), of Washington, D. C., made the seconding speech. Dr. Burleigh E. Cruikshank ('18), of Philadelphia, spoke on behalf of Dr. Robinson, and was seconded by the Rev. Raymond I. Brahams ('25), of Los Angeles. Dr. Roy Ewing Vale ('12), of Detroit, made the nominating speech for Dr. Joseph A. Vance, who on second ballot was elected by a good majority.

Princeton Seminary men fared well

in the chairmen appointments of standing committees. Dr. Roy Ewing Vale was given the important post of Chairman of the Standing Committee on Bills and Overtures; Dr. A. Brown Caldwell ('16) was made Secretary of this important committee. Dr. VanNuys was made Chairman of the Standing Committee on Christian Education; Dr. Albert J. McCartney, Chairman of the Standing Committee on Pensions; Dr. Minot C. Morgan, Chairman of the Standing Committee on Resolutions.

In the pre-Assembly conferences, Drs. W. E. Biederwolf ('95), J. Harry Cotton ('25), Roy E. Vale ('12), E. A. VanNuys ('03), Charles T. Leber (23), and C. H. Yerkes ('04), not to mention others, rendered faithful service.

The meetings of the Assembly in the interests of the boards and agencies of the Church were unusually impressive. Dr. Henry B. Master ('98) presented in a forcible way the claims of the Board of Pensions. Dr. Harold McAfee Robinson ('04) brought to the attention of the Assembly in a persuasive way the report of the Board of Christian Education, and introduced for service awards in education a very distinguished list, the first being the honored Trustee of Princeton Seminary, Dr. Thomas W. Synnott. In the discussion of the Board of National Missions reports, Dr. Robert S. Inglis ('91), of Newark, and Dr. Minot C. Morgan ('00), of Greenwich, Connecticut, took part.

In the report of the Standing Committee on Foreign Missions, of the four new members added to the Board two are Princeton Seminary graduates—the

1—The total number of missionary graduates of Princeton is 561, distributed as follows: China, 145; India, 106; Japan, 49; Korea, 45; Africa, 42; South America, 41; Persia, 26; Siam, 21; Syria, 16; Mexico, 15; Philippine Islands, 11; Egypt, 7; Arabia and Turkey, 6 each; Ceylon, Hawaii, and West Indies, 3 each; and Asia Minor, Burma, Cuba, Cyprus, Java, Mesopotamia, New Hebrides, New Zealand, Porto Rico, Sandwich Islands, and Singapore, 1 each.



Rev. Francis Shunk Downs, D.D. ('10), of Berkeley, California, and Frederick Paul McConkey, D.D. ('12), of Detroit. In the discussion of the Board's report, Dr. Samuel M. Jordan, of Persia ('98), spoke; and following the adoption of the Committee's report, Dr. Robert E. Speer ('93) was given a great ovation, called forth by a special resolution of the Committee congratulating him on forty-five years of service as Secretary of the Board of Foreign Missions, and expressing the confidence of the entire Church in his superb leadership.

President Stevenson, as Chairman of the Department of Church Cooperation and Union, presented a number of reports, all of which were heartily approved by the Assembly.

The Seminary Alumni Dinner was held on Monday evening, May 27th, at the Imperial Hotel; one hundred and fifty were in attendance. President Stevenson presided and presented the Moderator of the Assembly, Dr. Vance, who was the special guest of the evening. He also introduced Dr. Robert E. Speer as the newly-elected Vice-President of the Board of Trustees to succeed Dr. Thomas W. Synnott, whose resignation on account of health reasons had been regretfully accepted by the Board of Trustees. The jubilant singing of the occasion was led by Dr. Charles R. Erdman. Representatives of the different mission fields were introduced and a number of stirring addresses were made, all expressing whole-hearted loyalty to the Seminary, especially in connection with its endeavor to keep the budget balanced and secure special funds for obvious needs.

At the meeting in the interests of Foreign Missions on Tuesday evening, Dr. Erdman, as President of the Board, presided. The Standing Committee on Theological Seminaries approved the report of the Board of Trustees, confirming the election of Dwight H. Day to succeed the late Edward P. Holden, also a number of changes in the By-Laws all in the interests of more effective administration.

### Visiting Preachers and Lecturers

On invitation of the Faculty the following preached in Miller Chapel during the last Seminary year:

The Rev. J. Ritchie Smith, D.D., Professor Emeritus.

The Rev. George H. Talbott, D.D., of Passaic, N. J.

The Rev. Nicol Macnicol, D.D., of India.

The Rev. William Chalmers Covert, D.D., LL.D., Moderator of the General Assembly.

The Rev. Peter K. Emmons, of Scranton, Pa.

The Rev. Hugh T. Kerr, D.D., of Pittsburgh, Pa.

The Rev. William B. Pugh, D.D., of Chester, Pa.

The Rev. Paul Martin, Registrar Emeritus.

The Rev. John Van Ess, D.D., of Arabia.

The Rev. Harold E. Nicely, of East Orange, N. J.

The Rev. Howard M. Morgan, D.D., of Philadelphia, Pa.

Addresses were delivered before the students by:

The Rev. Peter K. Emmons on "Interpreting an Ancient Gospel to a Modern World."

Professor Sergius Bulgakoff on "The Thought and Doctrine of the Russian Orthodox Church."

The Rev. L. K. Anderson on "Missions in Africa."

The Rev. Henry Smith Leiper, D.D., on "The Church in Present-Day Germany."

The Rev. Father Byrne on "Method of Roman Catholic Missions in China."

The Rev. Wynand Wichers, D.D., on "The Political and Economic Situation in Western Europe."

The Rev. Edwin Lewis, D.D., on "The Recovery of the Evangelical Mind."

Professor Donald Wheeler, Litt.D., Dickens' "Christmas Carol."

John Rathbone Oliver, M.D., Ph.D., on "Psychiatry and the Modern Church."

Robert E. Speer, D.D., on "Prayer."

The Rev. Carter Holton, an illustrated lecture on "Missions in Thibet."

The Rev. J. S. Conning, D.D., on "Methods of Approach to Jews in the Neighborhood of the Local Church."

The Rev. R. C. McQuilkin, D.D., on "The Holy Spirit."

The Rev. L. K. Anderson on "Personal Experiences in the African Mission Field."

Professor Karl Heim on "The Reality of Sin and the Atonement."

Professor William Starr Myers, Ph.D., on "The Present Status of the New Deal."

The Rev. Cleland B. McAfee, D.D., on "Certain Current Mission Crises."

The Rev. Frederick R. Thorne on "The New Church for the New Day."

The Rev. Cary M. Young and the Rev. J. Maxwell Adams on "Youth Spiritual Emphasis Movement."

The Rev. John Crocker on "The Meaning of the Cross."

The Rev. John A. Mackay, Ph.D., on "The Future of Christianity in Mexico."

Sir Charles Marston on "Recent Verifications of the Bible in Exploration."

Father Wilhelm Schmidt on "Origin and Growth of Religion."

### Day of Prayer

A special Day of Prayer was observed on January the 31st, with three addresses by the Rev. W. Taliaferro Thompson, D.D., of Union Theological Seminary, Virginia, and a communion service conducted by President Stevenson.

### Payne Hall

Payne Hall, in its thirteenth year of service, has provided a home during the furlough period for the following missionaries and their families: R. Algood of China; L. K. Anderson of Africa; H. E. Anderson of India; C. D. Holton of China; C. S. Hoffman of Korea; C. Holleman of China; S. M. Jordan of Persia; J. Van Ess of Arabia; E. Seel of Brazil; E. F. Duffy of Czechoslovakia; L. Zenian of Armenia.

### Princeton in the Work of the Pastorate

THE REV. W. L. McEWAN, D.D., LL.D.

If, in the Christian Dispensation, God girds men for the work to which they are called, we can surely believe that He chose and enabled the first professors of the Theological Seminary which the General Assembly of the Presbyterian Church established at Princeton in 1812. Dr. Archibald Alexander was the first professor, and his inauguration on the 12th day of August, 1912, was the formal opening of the Seminary. He taught for thirty-nine years. The next year the Assembly elected Dr. Samuel Miller, of New York City, as a professor, and seven years later, in 1820, elected Dr. Charles Hodge to the Faculty. Dr. Miller taught for twenty-six years, and Dr. Hodge fifty-six years. These three men, under God's guidance, and by His grace, laid the foundations of Princeton Seminary. They stamped their convictions on it. They planted the seeds which, through the years, have grown, bearing the fruits upon which the Church has lived. They started those streams which have brought life whithersoever they have come, and which have deepened and widened with each succeeding generation. God spared them long enough to mould the permanent form of the Seminary.

These men were unlike in their personalities, talents, and temperaments, but they were united in the one supreme purpose of teaching and interpreting the Word of God. They supplemented each other, until the

impression made upon the students was not confused, but clear, definite, distinct, and in some respects unique. This impression was the Princeton stamp upon its students. It was not only the teaching of a particular system of theology, but the leading of men to a love of truth, to an unqualified acceptance of the Word of God as the only infallible rule of faith and practice, and to a great sense of responsibility on every teacher and preacher of the Word. There was full appreciation of high and accurate scholarship, with a devout and humble sense of dependence, and a thorough evangelical spirit.

Dr. Alexander's distinguishing characteristic was a wonderfully clear and penetrating insight into Christian experience. He had himself been brought to a knowledge of Christ as his Saviour after much sense of sin and travail of soul. Under the trees, in the mountains of Virginia, he had spent hours and days in fasting and prayer and the study of the Bible. He had learned to observe carefully his own mental states and exercises, and to weigh the experiences of his soul. He was peculiarly qualified to deal with young men preparing for the ministry, with all their temptations and aspirations. His great ability as a teacher and his broad scholarship were united with a child-like simplicity of heart, transparent sincerity, and a great, warm, personal love for the Lord Jesus Christ. He was also a man of plain common sense, and he knew how to deal with men of all classes. It is not strange that his coming to Princeton, humanly speaking, was the means of a revival of religion in the College and in the town during the first years of his residence.

Dr. Miller had a comprehensive view of pastoral duty. He understood and loved the polity of the Church. He was a great authority in the department of history. When he was called to undertake the work of a professor, coming from the foremost pulpit in the land, he wrote in his diary:

"Resolved, that I will endeavor by the grace of God to set such an example for the candidates for the ministry committed to my care as

shall convince them, that, though I esteem theological knowledge, and all its auxiliary branches of science very high, I esteem genuine and deep piety as a still more vital and important qualification.

"Resolved, that, by the grace of God, I will not merge my office as a minister of the Gospel in that of professor. I am persuaded that no minister of the Gospel, to whatever office he may be called, ought to give us preaching."

Dr. Hodge's characteristic that marked him from others was the emphasis he put on objective faith in Christ. Those who heard him speak of the love of Jesus Christ for sinful men, the glory of His Person, the greatness of His redeeming grace, never forgot how his whole soul seemed to bow in adoring worship, and his heart to overflow in grateful love as he preached and taught. His class-room was a place of worship. When he was considering the call given to him to become a teacher in the Seminary, he wrote: "I believe that I would rather be homeless and penniless through life, than, in any way whatever, enter such an office unsent of God . . . . It seems to me that the heart, more than the head, of an instructor in a religious seminary qualifies or unfits him for his station." The first sentence in his inaugural address was: "The moral qualities of an interpreter of the Scriptures may all be included in piety, which embraces humility, candor, and those inward feelings, which can only result from the operations of the Holy Spirit."

Under these greatest scholars of their generation, and most attractive Christian gentlemen, there was formed a certain type of pastor and preacher. They accepted the Bible as the Word of God. They sought diligently to explain and enforce its meaning to the people to whom they preached. They understood and received and defended the Reformed Theology as the system taught in the Bible. They proclaimed the sovereignty of God, and His great Plan of Redemption. They believed in the form of government of the Presbyterian Church, and the dignity and authority of its courts.



In all the years, Princeton Seminary has been true to the ideals and standards of its first great teachers, and it has been loyal to the Word of God. No student of this Seminary has ever, by reason of any teaching from any professor, had his reverence for, or belief in, the Word of God as the only infallible rule of faith and practice, weakened or destroyed. No student has been taught to question the essential Deity of the Lord Jesus Christ, or has lost any of the passionate loyalty of his heart for Him as Saviour and Lord. No student passes through these halls without having it impressed upon his heart and mind and conscience that the only salvation for a lost world of sinful men is that Gospel which is the power of God unto salvation to all them that believe. These things are true today, under the devoted professors, who fearlessly and with great scholarship, defend the faith and teach the theology of the Bible.

The glory of a Theological Seminary consists in the number and character of the men it trains for the Gospel Ministry. By this standard Princeton Seminary is proud to be measured. She has sent forth 7729 graduates. Dr. Robert E. Speer states that the first name in the biographical catalogue, is just what it ought to be, the name of a home missionary, John Covert, who entered the institution at its beginning, pursued the full course, was graduated with the first class of 1815, and then spent three years of his brief life in the ministry as a home missionary in South Carolina and Georgia. In that first class of sixteen students, six names are entered as names of home missionaries. That same class gave Dr. William A. McDowell for seventeen years' service as Secretary to the Assembly's Board of Home Missions. In the first five classes that went out from the Seminary, the first name found on the roll in the biographical catalogue is the name of a home missionary.

From the first class that graduated went Benjamin Franklin Stanton. Remarkable revivals accompanied his preaching. He succeeded Dr. John H. Rice as professor of

theology in the Union Theological Seminary of Virginia.

From the second class, which also had sixteen men, went John Finley Crow, and in 1824 he began the school which grew into Hanover College. From this second class John Edgar Todd went as a home missionary in Kentucky and Tennessee. He was Moderator of the General Assembly in 1842. Eliphalet Wheeler Gilbert, from this second class, labored in Wilmington, Delaware, for twenty years, and became President of Dickinson College, and a Director of this Seminary for six years. Elisha Pope Swift was a member of this class. He labored in Pittsburgh and Allegheny for forty-one years. He was a professor in the University that is now the University of Pittsburgh, and an instructor in the Western Theological Seminary. He founded the Missionary Society which afterward became the present Board of Foreign Missions.

In the third class was Jeremiah Chamberlain, who founded three colleges, one of which was Centre College, Kentucky. George Washington Gale, of this class, went as a missionary to Illinois, where his name was given to the town of Galesburg. He founded Knox College. Sylvester Larned went directly from the Seminary on a mission to the Indians of the Southwest, and to investigate the religious conditions of New Orleans. He has been described as the most finished orator and the most effective preacher in America in his day. He died of yellow fever in New Orleans on his twenty-fifth birthday. No history of Kentucky could be written without recognizing the influence and the work of the sons of Princeton. Woven into the civil and ecclesiastical history of that State are the name of Robert J. Breckinridge and John Breckinridge, John C. Young and William C. Matthews, Nathan L. Rice, Stuart Robinson, Thomas Cleland, L. W. Green and many others.

Nor would the history of Western Pennsylvania be complete without the names of Elisha P. Swift, William S. Plumer, Wil-

liam M. Paxton, M. W. Jacobus, and George T. Purves.

Every State in the Union has felt the influence of Princeton Seminary. Its sons have been pioneers, builders, leaders, patriots, forming and guiding the best public opinion in civic, political, and moral movements.

Besides those whose names are known throughout the Church and the Nation, there has been an army of those who have labored faithfully in obscure places, keeping the foundations strong, and the heart of the nation pure.

At the Centennial of the Seminary, reference was made to a home missionary, a graduate of the Seminary, who for twenty-six consecutive years had been serving four country churches. His father preceded him in a pastorate of thirty years in the same field. The churches are small. The people are poor. The community is primitive. In these twenty-six years, he had gathered three hundred souls, mostly on confession of their faith. This is not a large number, to be sure, but they had been gathered from a scant and scattered population. In these years these churches had contributed, out of their small resources, more than fifteen thousand dollars for their congregational expenses, less than six hundred and fifty dollars per year. In the same time they had contributed eight thousand, two hundred and twenty-six dollars through the Boards of the Church, of which sum forty-three per cent went to the cause of foreign missions. But out of that man's ministry the Church received another contribution. One son from that charge is a home missionary, and one son and two daughters are in the foreign field, and two daughters are now in preparation for the foreign field. Strong Elders also, serving in prominent places and doing active work were trained under this man's ministry. Neither earthly honors nor pecuniary rewards have come to this pastor. He is a representative of a great number of faithful men who do their work as unto the Lord.

The history of Princeton Seminary cannot be told in words. Its work cannot be

expressed in figures. Its influence cannot be estimated by any of the measures of earth. We can recite the statistics reported; but the deeper and more spiritual things connected with the Kingdom of God cannot be recited.

It is a privilege and an honor and a responsibility to be an alumnus of Princeton Seminary. We who thank God for putting us into the ministry, may also thank Him that in His good Providence, it was given to us to study the mysteries of His grace and the deep things of His holy Word in the School of His Prophets at Princeton. The Seminary deserves the loyal support, in all the ways it is possible for us to give it, of all her sons.

### Seminary Finances

In response to the appeal made to the Alumni and interested friends of the Seminary, sufficient contributions were secured to balance the budget for the year ending April 30th, 1935. It is not at all probable that the income of the Seminary, which has been reduced mainly on account of defaulted interest payments on mortgages, etc., will be restored throughout the coming Seminary year. It will, therefore, be necessary to repeat the appeal for such subscriptions as will enable the Seminary to meet its necessary current obligations, that is a sum amounting to approximately \$20,000.

This does not take into account the necessary repairs on buildings and such funds as may be needed to complete the endowment on a number of professors' chairs. The total amount required for the endowment of a chair is \$125,000. The Charles Hodge chair has an endowment of only \$50,000; the Archibald Alexander chair of Church History, \$50,000; the chair of History of

Religion and Christian Missions, \$58,-782; the chair of Practical Theology, only \$1,000; not to mention others.

It has been gratifying to receive contributions from graduates scattered all over the world. A number of these are undertaking to return to the Seminary the amount of money received as Scholarship Aid. Others are endeavoring to interest their congregations in an annual contribution over and above the regular benevolences of the Church. A few have been of great service in the way of interesting prosperous and generous givers. The Seminary, like every other large educational institution, must depend mainly upon its Alumni and friends for such support as will make possible growth and more effective service.

### **The Autumn Conference of Alumni**

The sixth Conference of Alumni of Princeton Theological Seminary will be held on the campus on Thursday and Friday, September 19th and 20th. Sessions will continue from Thursday afternoon to Friday noon. Professor Edwin Lewis, D.D., of Drew Theological Seminary will lead the discussions. The music will be under the direction of the Westminster Choir School. All Alumni will be welcome. Dormitories will be open for over-night guests. Please reserve the dates, September 19th and 20th.

HUGH B. MCCRONE,  
*Chairman Executive Council.*

### **The Next Seminary Year**

The One Hundred and Twenty-fourth Session of the Seminary will

open on September the 24th with matriculation of new students in the parlor of Hodge Hall and the drawing for the choice of rooms by entering students at three o'clock in Stuart Hall.

As stated in the annual catalogue, a student desiring to enter the Seminary must apply for admission by filing with the Registrar a formal application, a copy of which will be sent upon request. The application should be filed as early as may be convenient and not later than September first, and should be accompanied by a letter of commendation from one's pastor and a transcript of all academic work completed. In order to be admitted to matriculation and enrollment as a student in the Seminary, the applicant for admission, whose application has been approved, must present to the Registrar a college diploma, or other evidence of the degree received and the year when given.

A student coming from another Seminary must file with his Application for Admission blank a letter of dismissal from such Seminary, together with a full official statement of the courses already completed. Candidates for the degree of Master of Theology shall bring both their college and seminary diplomas, or other official evidence of them.

The opening address of the Seminary year will be given in Miller Chapel on Wednesday, September the 25th, at eleven o'clock, and lectures and recitations will begin the same day.

Because of the large number of applicants and the desire of the Seminary to limit the enrollment the coming year, it would be advisable for all those contemplating study at Princeton to make



application at once to the Registrar, the Rev. Edward Howell Roberts.

### The Library

The circulation last year was 15,719, the largest in the history of the Library. The great number of books reserved at the request of members of the Faculty, were constantly in use, so that the resources of the Reference Library for seats and space to work were over-taxed. The additions were cut down because of lack of funds. Fewer books and periodicals in foreign languages were purchased because of lessened income and the higher prices of books from Continental Europe. The total additions were 2712 books and pamphlets, of which only 838 were new volumes. The number of volumes now in the Library is 142,090, with 47,792 pamphlets, making 189,882 items in all. The work of adding to the catalog, Library of Congress cards for many of the old books, so furnishing titles and subjects in addition to authors, has gone on all year. The cataloging of the Benson Collection on Hymnology has now covered about five thousand volumes.

The following books have been received from their authors, who were formerly students of the Seminary, and put in the Alumni Alcove:

James Joseph Lucas, D.D., 1870, *History of the North India Christian Tract and Book Society*, Allahabad, 1848-1934.

George Peck Pierson, 1888, *Word studies in the Greek New Testament*, trans. into Japanese by Goji Tanaka; "Let us go into the next towns"—in Japan, N. Y. [c1935].

DeWitt Lincoln Pelton, Ph.D., D.D.,

1892, *A modern pilgrim's progress*, N. Y. [c1928].

David Percival Connery, 1898, *The church or the gates of hell?* London.

Ebenezer Edwin Jones, 1902, *The life of Rowland Hill Evans of Cameroun*, [1932].

Henry McKee Woods, D.D., LL.D., g. 1902, *Our priceless heritage*. London.

Stacy Lippincott Roberts, D.D., 1907, *The Lord's prayer; a study*, Korea, 1933.

J. Christy Wilson, D.D., 1919, "Evangelism", in the Persian language. Teheran, Persia, 1934.

Herbert Henry Wernecke, g. 1925, "Faith" in the New Testament; thesis, Grand Rapids, 1934.

The following pamphlets by alumni have been received:

J. Ritchie Smith, D.D., 1876, *The motives of service*, baccalaureate sermon. University of Maryland, May 27, 1934.

Francis James Grimke, D.D., 1878, *Our younger people!*; Jim crow Christianity and the Negro; Christianity is not dependent upon the endorsement of men great in worldly wisdom; Christianity needs no new center of gravity; Great preaching.

Arthur MacDonald, 1882, *Legislative anthropology as applied to Congress; Legislative ability in Congress; "Brain weight and legislative ability in Congress"*. (Printed in the Congressional record)

Henry Galloway Comingo Hallock, Ph.D., 1896, *Numerous published sermons in the "Endeavourers' Church Pulpit"*.

Colin Donald Campbell, 1899, *What is art?* 1934.

Edward Franklin Reimer, 1900,

Handbook, religion and welfare recovery, N. Y. [1934]; Photo offsts. of printed items on Loyalty Sunday observance, 1934.

Samuel Aethel Bower, 1901, A prayer for peace, hymn, arr. from Felix Mendelssohn, 1934.

William Brown, D.D., g. 1903/04, History of the Presbytery of Boston, United Presbyterian Church, 1934.

John Pratt Nesbit, D.D., g. 1905/06, History and genealogy of the Nesbit family, 1934.

J. Christy Wilson, 1919, Three tracts in Persian: The Lord's day, A Christian hero, Christian giving.

Harvey Hutcheson McClellan, 1924, ed., The United Presbyterian Church of Bovina, N. Y.; its history, officers, members, October 7, 1934.

Johannes Geerhardus Vos, 1928, The Christian Sabbath (in Chinese), 1934; The Christian's preparation for baptism (in Chinese), 1934.

Emory Cloe Cameron, 1929, The rural church and the pastoral unity plan [c1934].

### Announcement

The Necrological Report and the November Bulletin will be omitted this year.

### Biographical Catalogue

The new Biographical Catalogue of Princeton Theological Seminary was issued in 1932. It contains a brief sketch of over seventy-five hundred alumni, classes 1815 to 1932 inclusive.

As twenty-four years have elapsed since the last catalogue was issued, the compilation of this volume has been attended with many difficulties. It is a matter of great regret that it has been found impossible to locate all the alumni. Every effort was put forth to secure full and accurate data regarding each man. Most of the information has been gleaned from circulars returned by the alumni. A great many, however, failed to reply and the compiler had to rely upon the church year books of the various denominations, the biographical catalogues of other institutions, press clippings and reports from acquaintances. This is greatly deplored but it was unavoidable. In such an extensive and detailed compilation many errors will no doubt appear. A correction of these will be greatly appreciated.

Leatherette bound copies may be secured for \$1.00 by addressing the Rev. Edward Howell Roberts, Registrar.

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Rev. E. H. Roberts,  
Princeton Theological Seminary,  
Princeton, New Jersey.

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